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The Non-Subscribing Presbyterian

No. 395. SEPTEMBER, 1939.

THE MASTER. THE CHURCH. LIBERAL CHRISTIANITY.

"One Lord, One Faith, One God and Father of all."—EPH. IV. 5, 6.

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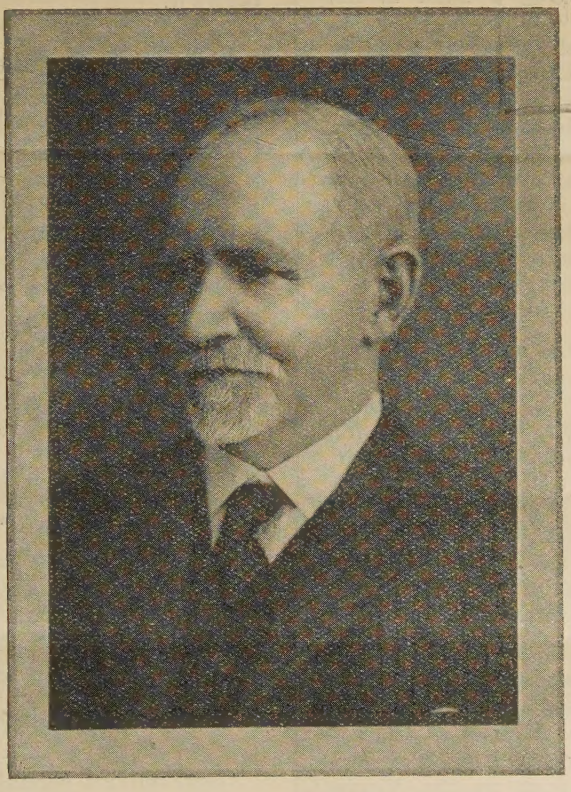

JOSEPH BIBBY, J.P.
CHAIRMAN OF J. BIBBY & SONS, LTD., LIVERPOOL.

By Courtesy of P.P. Press]

[See Page 107

NOTES AND NEWS.

£1000 to be raised in celebration of the Centenary of the York Street Congregation was the topic of an urgent and vigorous appeal in our last number. Dr. Agnew is full of resourceful methods and his training and career has not been that of a mystical recluse. When there was a leak in the skylight of his church, at his ordination, he was able to climb up on to the roof and stop it; and he is just as equally alert to stop a leakage in the finances, or the membership of his congregation, for he knows how to look after his flock and keep them together. Already necessary and costly improvements have had to be made in the building, and that has meant spending money, and in times of unemployment the strain has been very great. In earlier days, Dr. Agnew didn't hesitate to join the students in the streets to help to raise money for the Hospitals; and the Bishop of Chester has been giving a hand in his ancient city to help to launch a £165,000 appeal for Chester Royal Infirmary, which is a great deal more than Dr. Agnew is asking for. The Lord Bishop, who is also Bishop-Designate of London, went through the streets leading a barrel organ, and outside the town-hall for ten minutes, he was grinding out "Pack up your troubles in your old kit bag." Nurses followed him with collecting boxes, and cheques and notes were among the bishop's charity haul.

* * *

Our attention has been called by one of our contributors to the closing of a school called "Thank You School," which was built by the people of Hull as a thank-offering for the landing of King William of Orange in 1688 in England. The school was started in 1734, 46 years later. Records show that generation after generation of Hull families came to the school; but, as elsewhere, clusters of centuries-old houses have had to give way before modern requirements.

* * *

A petition of 8,000 clergymen, led by the Bishops of Ely, Chelmsford and St. Albans was sent in to the Upper Houses of Convocations to give an assurance that historical clauses in the Creeds, such as the Virgin Birth and the Resurrection, mean just what they say and nothing else Nothing was said however about the Ascension. The assurance however was not given, though so far as personally concerned, the two Archbishops and other Bishops expressed themselves very strongly. Archbishop of York wrote, "If an ordained minister felt obliged in his public or official teaching to express his definite denial of the historical facts stated in the Creeds, this would be inconsistent with his responsibility as an authorised teacher in the Church." Prior to the Lambeth Conference about 12 years ago, when various communities were responding to the invitation to appear before special committees to present their points of view, one such representative, himself in Holy Orders, obtained such a committee agreement that the Ascension was not an objective fact, but was a mystical symbol; and that "sitting down at the right hand of God the Father" was not to be taken literally. He had just put the question, "If one clause was thus to be taken mystically, why not other clauses?" The late Archbishop Davison at the moment entered the room and exclaimed: "Oh, no; that won't do at all!" But more of this anon. Liberal Christianity has still a great work before it.

* * *

Ulster Hall, Belfast. York Street Anniversary, on September 17th, at 7 p.m. Doors open at 6. Select ons by the Military Band. Preacher: Rev. Dr. A. Agnew. Soloist, Miss Costigan.

* * *

PULPIT SUPPLY.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

The N.S.P. Church, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

* * *

Next Ministers' Conference, September 4th at Raloo.

* * *

October, 1939, number published on September 23rd. Copy sent in before September 16th, will be received by Rev. John Barron, Ballywalter, Co. Down.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

* * *

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

MR. JOSEPH BIBBY.

It is our honour and privilege this month to present our readers with a portrait of Mr. Joseph Bibby, the Chairman of the well-known Liverpool Company, J. Bibby and Sons, Ltd., who has taken an interest in this little magazine, and from time to time has contributed articles and made it possible occasionally to have the use of blocks of illustrations, from the "P.P. Press" which is connected with the Works in King Edward Street, Liverpool. The Editor has had from Mr. Bibby a word of cheer and encouragement—"More power to your elbow," and that encouragement has been of a very practical nature, as e g. in the block of the photograph of The Lord Mayor of Liverpool, which appeared in the August number.

Mr. Bibby has just produced a little book, beautifully illustrated, entitled "What is the Purpose of Life?" Coming from the pen of one, whose years now border on four score and ten; but, who enjoys excellent health and goes to business daily, his words deserve reverent and close attention for they are the expression of the fruition of a truly great and noble life. He has elsewhere in "Toward the Light," given reminiscences, in which we are informed he lost his mother in very early years. "The small family comprised my father, two brothers and myself. The family livelihood was derived from the ownership and working of a small country water-driven corn mill situated on the River Conder, about two and a quarter miles from Lancaster. My father was a good Christian and the soul of honour. He was of the Wesleyan Methodist persuasion." His first schoolmaster was a retired shoemaker, from whom the boys and girls of the district learned how to read and write, and "do sums." When eight or nine he went to a more pretentious school across the intervening moor in the valley of the Wyre. The school bore the date 1674, and on its walls a tablet "Vel doce, Vel disce, Vel decede!" (Either teach, or learn, or depart). One of the first things he found out about himself was that he had the facility in asking questions, but never could answer satisfactorily such questions as "Why am I here? Whence have I arrived? Whether am I going?" Gradually he began to challenge the orthodoxy in which he had been brought up, and made a number of enquiries from the religious teachers who came within his range, with very little satisfaction, and later on in life was in correspondence with a Roman Catholic Priest, a Methodist Local Preacher and a minister of the Established Church. At the age of fourteen he was in charge of a small warehouse in Lancaster where the products of the corn and flour mill were sold. He was both manager and errand boy. Most of his leisure was spent in reading and studying French and German. Thomas Carlyle was his literary hero. Later on he became keenly interested with the social problem which has held his interest throughout life: "Capital and Labour."

At twenty-one he left home, on condition that he should return if called upon. He went to Canada, but times were difficult. From Niagara Falls he went to Buffalo, N.Y., and found work with a cousin. He was fixing wooden shingles on the roof of a new house when a letter arrived from his father recalling him home.

The idea came to him of a better method of rearing and feeding cattle than that generally used, and the application of scientific knowledge and mass production, and that meant a series of experiments at the Home Farm of the Mill, where from boyhood he had been conversant with cattle-feeding problems. After several years a "Milk Equivalent" for rearing calves was produced, as well as a gruel feed. In time an entirely new business developed and progressed, first in Lancaster and then in Liverpool. It was in Liverpool that he was taken by a friend to hear a lecture by Colonel Olcott, one of the co-founders of the Theosophical Society. The subject was almost entirely new to him, and the lecture made a profound impression and restored to him, with new vividness and power, the feeling that in spite of all appearances to the contrary the Government of the Universe was directed by love and justice. With the expansion of the business, in order to come into more intimate contact with good patrons, it was decided to establish what the Americans call a "House Organ," and the outcome was "Bibby's Quarterly."

Gradually there developed a "Literary Supplement," and that was enlarged to consider the solution of problems of more general interest. In 1906 "Bibby's Annual" appeared on the bookstalls and was continued until 1922. The late W. T. Stead in reviewing it wrote:—"The last number of this magazine which is just out lies before me, and it has set me thinking, for although it is the work of an untrained 'literateur,' it is one of the best illustrated magazi es on the bookstalls . . . . it is quite in the front rank."

Mr. Bibby has travelled considerably the North American Continent, Burma, China,

Japan, Egypt, New Zealand, Australia, everywhere closely observing the relations of Capital and Labour, and "that a wider outlook on life discovers that no one has any true interest apart from the good of his fellow."

"Nuts" is a magazine issued by the employees, which has its own Magazine Committee and Editors. That again has beautiful and interesting pictures, a page of portraits of those placed on the retired list, whose years of service range 48, 47, 46, 45 44 years down to 17 years. Personal items about those leaving to take up work elsewhere. Then there is a list of the girls leaving to get married, 19 we count An old representative of the firm, one of the stalwarts who made known the firm's products. Then there is an obituary list and opposite to each name the department as well as paragraphs relating to several. An interesting article, "A Day with a Traveller," report of Social and Athletic Associations, Literary and Debating Society, "Mill Gossip," and a most interesting article on "Groundnuts and Palm Kernels," with illustrations—articles used in the manufactures.

The world is indebted to Mr. Bibby for his great work in bringing the treasures of the Art Galleries into the business life of the world; his yearly calendars are gems.

In our October issue we are anticipating a very fine front-page illustration.

We wish Mr. and Mrs. Bibby much happiness in the years that remain to them.

HARVEST THANKSGIVINGS.

As we desire to have the list as complete as possible, would Ministers and Secretaries kindly send in, as early as convenient, Date, Place, Time, Preacher.

All Souls', Belfast. — October 1st, 1939.

Ballee. — Sunday, October 15th, at 11-30 a.m., and 7 p.m. Monday, October 16th, at 7-30 p.m.

Ballyhemlin.—Oct. 1st, 3-30 p.m. Preacher: Rev. John Barron.

Banbridge. — First Presbyterian Church—October 1st, 1939—12 noon and 6-30 p.m. Preacher—Rev. Chas J. Montgomery, M.A. (of Holywood).

Clough.—Sunday, 15th October, 1939 —11-30 a.m. and 7-30 p.m. Preacher: Rev. Jas. Shaw Brown. Monday evening at 8 p.m. Preacher: Rev. J. Glynne Davies, Comber.

Crumlin.—The Harvest Services at Crumlin will be held at 12 noon and 7 p.m., on Sunday, September 24. The preacher will be the Rev. C. J. Montgomery of Holywood.

Downpatrick.—October 1st, 11-30 a.m., 7 p.m. Preacher:—The Rt. Rev. J. Glynne Davies.

Dromore.—Sunday, October 1st, at 12 noon and 6 p.m. Preacher: — Rev. John Hinkins, M.A., Crumlin. Monday, at 8 p.m. Preacher:—Rev. Chas. Simpson, Ballee.

Greyabbey.—October 1st. Preacher —Rev. E. Savell Hicks.

Killinchy.—October 1st, 12-15 a.m., 7 p.m. Preacher:—Rev. A. M. Bell, B.A.

Larne.—24th September, at 11-30 and 7. Preacher: Rev. W. R. Wilde, M.A., B.Sc.

Moneyrea.—October 1st, 12 noon and 7 p.m. (Electric light to be turned on at evening service). Monday—October 2nd, 8 p.m.

Ballycarry.—October 15th—Morning 12. Preacher: The Minister. Evening 7. Preacher: Rev. John Hinkins, M.A.

Holywood.—Oct. 22nd—11-30 and 7. Preacher: Rev. R. W. Wilde, M.A., B.Sc.

Ravara.—On Sunday, October 29th, at 3-30 p.m. Preacher: Rev. A. M. Bell, B.A. of Killinchy. Monday evening—October 30th, at 8 o'clock, when the preacher will be the Rev. J. D. Davies.

And then, on that evening when pleasure fills up
To its highest top sparkle each heart and each cup,
O! think of the friend who once welcomed it too
And forgot his own griefs to be happy with you!
(Irish melodies—Tom Moore).

"And talking of memory . . . . and its hope. Remember the American business man's motto, "If you are down in the mouth, think of Jonah; he came out all right"! "A whale of a motto."—Collie Knox—"Daily Mail."

REPORTS.

Crumlin—The scholars of the Sunday School and a few adult members of the congregation paid a visit to Hazlewood Park and Belle Vue, on Thursday, August 10. With the exception of one shower the weather was fine. After sampling the Water Chute, the Ghost Train, and even the "Dogem," the party descended to view lions, tigers, monkeys, and peacocks. The courtesy and helpfulness of the officials and staff of the N.I.R.T.B. and of the Belfast Corporation Transport Department contributed to the success and happiness of the day.

Moneyrea—Members of the Dramatic Society, the choir, collectors of the Orphan Society and the Hospitals, went for their annual outing to Portrush on Saturday, June 10th, when the party had a very enjoyable day. Mrs. Davies and Mr. James Maxwell were responsible for the arrangements. The Sunday scholars had their annual excursion on Saturday, July 1st, when they went to Newcastle by 'buses. After refreshments in the Old School they left Moneyrea at 11 o'clock, "singing on their way." On arriving in Newcastle they found their way to the Promenade and spent most of the day on the sands and in the Park. About 4 o'clock the party, 106 in all, converged on the Apiary Cafe where a sumptuous tea was in readiness for them, and they did full justice to the good things provided, after which they spent the evening round the shops. At 8 o'clock the 'buses left for home, with the children cheering and singing, and they arrived in Moneyrea at 9-20, after a very happy day at the seaside. The arrangements were made by Miss Kennedy, the Sunday School secretary.

Ballycarry.—Suggested by the choir and supported by the local Women's League, a "Treasure Hunt" was started from the Carlton Tea Rooms, on Tuesday evening, August 1st. The object was of course to help in a small way the upkeep of the Church. Numerous cars in a long line assembled at the appointed time of 7-30 p.m., near the Church gates, the drivers ready and prepared to pick up their fares at 2/6 per head. Although the weather was far from promising to be rainless, there were enjoyable runs to Larne, Cairncastle and other places in quest of answers to the curious questions on the slips of paper written down for the treasure seekers. It is satisfactory to record that all returned safely to the "Carlton" and had supper, after which there was music and dancing for the very large party assembled. The winners of the prizes were Messrs. Hay, Dogherty and McMinn. The Rev. W. G. Marsden in thanking the organisers said, he was convinced that the McKee family in beginning and running the business of their establishment with its spacious rooms and bright entertainment had done and were doing a real service to the community and in the surrounding district, by removing much of the dullness and monotony in the lives of many of the young people.

Ballyhemlin.—The choir and school excursion took place on Friday, August 4th, to Brown's Bay, Island Magee, then on to the Gobbins and afterwards to Whitehead, finishing up with the evening in Bangor and returning home via Donaghadee. The day was perfect, and the excursion was voted one of the best that we ever had.

Newcastle, Co. Down—An exhibition of water-colours of England, Scotland and Ireland, by Miss Lee and a few by Mrs. Shaw Brown (of Clough) was held at the Women's Institute, on August 15th—17th. The pictures were much admired, and an appreciative company attended.

Antrim.—John Wesley's visits to the Old Presbyterian Church, Antrim, were commemorated at a special floral service in the church on Sunday, June 25th, when an address was given by Mr. Kendrick Edwards, F.R.I.B.A., M.Inst.C.E., who made an eloquent appeal for Church unity.

Mr. Edwards recalled that that pulpit had been twice occupied by an outstanding benefactor of the English-speaking peoples throughout the world irrespective of their denominational labels. John Wesley so touched the hearts of his listeners that they responded in great numbers to the urgency of his appeal.

The church was built in 1700, and it was in 1787, and again in 1789, that

John Wesley preached from the pulpit. Wesley was so impressed by the beautiful country that he made special reference to it.

The minister, Rev. George Vance Crook, Moderator of Antrim Presbytery N.S.P. Church; Rev. M. Majury, of First Presbyterian Church, Antrim, took part in the service, as did Sir Robert Lynn, M.P.; Messrs. Charles W. Grant, O.B.E., LL.B.; Rt. Hon. Samuel Cunningham, P.C., and J. A. Irwin.

Mr. Hooton Mitchell sang with great acceptance two solos, "The Lord is my Shepherd" and "God go along with you." Mrs. Simpson presided at the organ.

First Church, Belfast. — On Sunday, July 16th, the Church Choir presented to Miss Elsie Ellis a gift of cut glass vases and flower bowls, in commemoration of her forth-coming marriage to Mr. Thomas Moore. Mrs. Moore has been a valued member of the choir for some years, and it is good to know that she intends to continue her membership of it. It is with regret that we record the death of Miss May Elizabeth Hall, of 972, Crumlin Road, Belfast, after a long and most distressing sickness, and at an untimely early age. She was the younger daughter of the late Wm. and Elizabeth Hall. We extend our sympathy to her surviving brother and sister, and to other members of the family. Visiting preachers have occupied the pulpit in recent weeks. Owing to the holiday period, congregations have been reduced, and there has been little activity in the institutions of the Church. The Dramatic Society has, however, been busy selecting and casting plays for the coming winter. The first production is to be a light comedy by Wilfred Massey. The congregation looks forward with pleasurable anticipation to the visit of the Rev. H. J. Rossington on September 3rd. Mr. Rossington is conducting both services at First Church on this day, and is to preach at the Malcolm Memorial Unveiling Service at the Stanhope Street Mission on the afternoon of the same day.

York Street. — The new roof which has cost over £300 alone, cannot be seen but the interior with its new colour scheme combines a quiet dignity with brightness and yet the atmosphere of comfort and homeliness has been preserved. The absence of windows in the side walls tends to a concentration on the pulpit and like many other drawbacks has been turned to advantage. Work is still going on and it is hoped that the already fine Lecture Hall and the entrance porch will be finished before the Centenary. The almost entirely new congregation has not only cleared off the debt which has accumulated for many years but built itself practically a new Meeting House as well. The original Church cost £1,700; whereas including the debt £2,500 has been spent by the present congregation and all but a fraction of this has been raised by the York Street people working in restricted space in most difficult times. Now after it is done and not before as is usually the case, an appeal has been made to secure it for our denomination. There has been a generous response. £370 is in hands towards the £1,000 hoped for before September, 1940. The York Street people hope to raise £500 themselves during the year in addition to their ordinary efforts. Anniversary in the Ulster Hall on September 17th.

Ballee.—Goodly congregations assembled for the Flower Services, on June 25th, when the Church was artistically decorated. The preacher for the day was the Rev. John McCleery, B.A., whose visit and addresses were much enjoyed. Thanks are due and given to the ladies who undertook the work of decoration, and to Mr. McCleery for his acceptable ministrations. The annual congregational business meeting was held on July 28th, the minister presiding. The usual business was transacted, the balance sheet adopted, and the necessary elections effected. A report of the year's work included reference to the external painting of the Meeting House, and repairs to the heating apparatus. An excursion to Bangor in the summer, and whist drives and a jumble sale in the winter, had all been successful events. Special evening services had been held during the winter months. Cordial thanks were extended to the officers and members of the choir for their appreciated co-operation. The congregational ex-

cursion was held on Monday, August 7th, when a very enjoyable time was spent at Newcastle.

CORRESPONDENCE.

YOUNG PEOPLE'S ORGANISATION.

To the Editor, "The Non-Subscribing Presbyterian."

Dear Sir,—May we again trespass on your kindness to remind the young people of the meeting that has been arranged to take place in All Souls' Church, Elmwood Avenue, Belfast, on Wednesday, 20th September, at 8-0 p.m.

We hope that all the young people connected with the various congregations will make an effort to attend so that there may be a good representative gathering.

We are, Yours sincerely,
On behalf of the Belfast Churches:—
THOS. McCARTNEY (All Souls.)
T. MOORE (First Church.)
(Miss) S. McILWRATH (Mountpottinger,)
M. COBAIN (Stanhope Street.)
WM. CHRISTIE (York Street.)

BELFAST DOMESTIC MISSION.

To the Editor, "The Non-Subscribing Presbyterian."

Dear Sir,—You were good enough to allow us the hospitality of your columns a month or two ago to appeal for subscriptions for the erecting of a Memorial Brass to the Malcolm family in the Stanhope Street Mission.

We are glad to say that the response to our appeal has been such as to more than cover the cost of the memorial tablet, and we are proposing to purchase, in addition, some bronze memorial vases. Later, we shall be publishing a list of subscribers. In the meantime, we shall be glad if you will allow us, through your columns, to thank very sincerely all who responded to the appeal.

A special service is to take place at the Mission on Sunday, September 3rd, at 3-30 p.m., when this Memorial Tablet will be unveiled. We write before the final arrangements are complete, but it is hoped that some member of the Malcolm family will be present to perform the unveiling ceremony. The preacher on the occasion will be the Rev. H. J. Rossington, M.A., B.D., who, during his twenty years of ministry at the First Church, Belfast, was closely associated with the Malcolm family in the work of the Mission.

We extend a cordial invitation to all interested to be present at this service on September 3rd.

We are, Yours sincerely,
For the Domestic Mission Executive Committee:—
(Rev.) REGINALD W. WILDE, Chairman.
(Mrs.) FLORENCE NEWMAN, Secretary.
(Mr.) J. MACKENZIE, Treasurer.

OBITUARY.

Mrs. Allen, Nunsquarter, Kircubbin.

In the passing of Mrs. Allen, Kircubbin has lost one who was ever a sympathetic and understanding friend of those in suffering and in need. In earlier years she took a keen interest in one of the Domestic Missions in England, and retained that interest in the congregations in Ireland, being well acquainted with the personnel, and the various activities. Those who were acquainted with her, recognised that she was a very cultured and accomplished lady, and in any local gatherings in which she took part, she rendered admirable service. Rather suddenly at the beginning of July, an illness came upon her, the nature of which was not immediately diagnosed; ultimately an operation was considered necessary, but the end came the day following, July 30th. The announcement was a shock to friends who held her in the highest esteem and affection.

"Youth is a wonderful thing, but it is wasted on the young."—Bernard Shaw.

THE STORY OF GIDEON.

Prize Essay.

Gideon the son of Joash is a typical Bible hero. He delivered Israel out of the hands of the Midianites, and for forty years after his great victory there was peace in Israel.

When God picked Gideon to deliver the impoverished children of Israel, He sent his angel to sit under an oak tree which was in Ophrah of the Abiezites. At this time Gideon was threshing wheat by the winepress to hide it from the Midianites. So the angel of the Lord spoke to Gideon and called him a mighty man of valour, and told him that the Lord was with him, and had chosen him to save Israel from the hands of the Midianites. Gideon thought he was too poor and unimportant to be able to save Israel, and he told the angel so. But the Lord promised Gideon that He would be with him, and told him that he would be able to smite the Midianites as one man.

Gideon asked for a sign and requested the angel to stay until he would bring him a meat offering. The angel agreed to wait; and when Gideon placed his gifts on the rock, the angel of the Lord touched the unleavened cakes and the flesh with his staff, and a fire arose out of the rock and consumed them.

As soon as this happened the angel of the Lord departed out of Gideon's sight and only then, did Gideon realise that he had seen an angel of the Lord face to face. This distressed Gideon so much, that the Lord said "fear not, thou shall not die." So Gideon built an altar to the Lord there, and called it Jehovah-shalom, which means "The Lord send peace."

Gideon took ten of his men-servants, and destroyed Baal's altar, and cut down and destroyed the grove that was by it. With the wood of the grove he built an altar on top of the rock, and offered the second bullock as a burnt sacrifice. Although God commanded Gideon to do all this, he did it by night, because he feared his father's household and the men of the city. When it was discovered that Baal's altar was destroyed, the men of the city ordered Joash to bring out his son Gideon that he might die. But Joash said, that if Baal be a God let him plead for himself; and that anyone who would plead for Baal must die that morning.

Baal, the idol could not defend himself, consequently Joash was able to save his son's life. Joash called Gideon by the name of Jerubbaal, and said that Baal could plead against Gideon, because he threw down his altar.

At this time all the Midianites, and Amalekites and the children of the east were gathered together and pitched in the valley of Jezreel. So the Spirit of the Lord came upon Gideon and he blew a trumpet and all the Abiezrites came after him. Then he sent messengers throughout Manasseh, Asher, Tebulum and Naphtali and they all came up to meet him. In this way Gideon gathered an army of thirty-two thousand men and they pitched beside the well of Harod, so that their enemies were on the North side of them, by the hill of Moreh, in the valley.

Before Gideon pitched his army in battle array, he got two signs from God to show that God was going to save Israel by his hand. The first sign was that God put dew on a fleece of wool that Gideon placed on the floor, but kept all the rest of the earth beside it dry. The second sign was the opposite of this—the wool was dry, and there was dew on all the rest of the ground.

God told Gideon that his army was too large, and that if thirty-two thousand Israelites conquered Midian they might think that they had been saved by their own power. Therefore God told Gideon to tell those that were afraid to return, and twenty-two thousand went home. As Gideon's army was still too numerous God tested them for him at the river. Those that lapped the water with their tongues the same way as a dog lappeth, were to be separated from the men that got down on their knees to drink. There were three hundred men lapped, and they were kept to conquer the Midianites, the rest being sent to their places.

God told Gideon to go down into the host of Midian that night. He went, and was greatly encouraged when he heard a Midianite telling his fellow his dream, and saying that a cake of barley

bread fell on one of their tents and knocked it upside down. His companion said that this was Gideon's sword, and that God had delivered Midian into Gideon's hands.

After Gideon heard this he worshipped, and came back to the host of Israel, and prepared his men for attacking Midian. In doing so, he displayed great stratagen. He made his army appear much more formidable than it really was, by dividing them into three companies, and by giving each man a trumpet for his right hand, and a pitcher with a lamp in it for his left hand. When they surrounded the camp of Midian, they blew their trumpets and brake their pitchers, and held their lamps in their left hands and shouted, "the sword of the Lord and of Gideon."

This so frightened the Midianites that they ran and slew each other, and cried, and fled, because God set every man's sword against his fellow.

Gideon and his three hundred men pursued the Midianites across the Jordan. By this time they were faint with hunger, so Gideon asked bread from the men of Succoth and Penuel for them, but they both refused. However, Gideon followed Zebah and Zalmunna, the kings of Midian until he captured them. On his return journey, which was before the sun was up, he destroyed Succoth and Penuel, and revenged the death of his brethren, whom Zebah and Zalmunna had slain in Tabour, by killing both of them with his sword.

When Gideon was requested by the men of Israel to rule over them, he said, that neither he nor his sons would rule over them, but the Lord. Then Gideon asked them for the gold earrings that they had taken off their enemies. They gave them to him willingly, and Gideon made them into an ephod, and put it in the city of Oprah. This was the great mistake of Gideon's life, because all Israel went a whoring after it, and it became a snare to Gideon, and to his seventy-one sons.

Gideon died and was buried in his father's sepulchre in Ophrah of the Abiezrites. After his death the children of Israel forgot about the Lord, and turned again to idolatry. They also forgot what great things Jerubbaal had done for them, and did not show kindness to his sons.

REVIEWS.

"The Dramatic History of the Christian Faith," by J. J. Vander Leeuw, LLD., "Vasanta Press, Madras," 4/6.

"The thrilling and dramatic history of the Christian religion—in how far the Church strayed from Christ, in how far it owes inspiration to non-Christian philosophies, and even assumed some of the characteristics of the faiths it conquered, is the theme."

A very clear grasp of facts, and an ability and soundness of judgment to array them with conviction and illumination, dealing fairly and impartially with opposite schools of thought leaves the impression, that had there been less acrimony and more Christian spirit, instead of one party after another, in the course of centuries as one scale rose against the other, and each in turn became dominant, and Athanasians persecuted Arians, and vice-versa, Church history might have been much brighter and happier. At an early stage, it was found easier to insist on belief rather than life, and if the orthodoxy were correct, the life was a secondary matter. The following passage is from a sketch of "Athanasius." "Yet one cannot help but think that the Nicene faith might have been upheld while yet recognizing the foundation of truth in the Arian conception of Christ as a created Being, different from the Father. It is only the limitations of our earthbound intellect that make it impossible to grasp simultaneously the truth of two apparently exclusive doctrines. Christ, the Son of God, the Second Person of the Holy Trinity, from all eternity inseparably One with the Father, part of the same eternal Godhead, is a splendid conception of divine Truth; but so is Christ the Teacher of men, Who, a created being like all men, having completed His human pilgrimage and achieved that final consummation in which man becomes more than man, is now consciously part of that Diety in a mar-

vellous union so close, so far transcending all we know as union here on earth, that it becomes impossible to separate the Two. Thus Christ the Teacher of the world . . . the perfect flower of **human** evolution, was **superhuman** in the union He had attained and as such inseparably one with the Cosmic Christ, the eternal Son of God, Himself uncreate, by Whom all things were made and Who with the Father and the Holy Ghost forms the eternal Trinity of the one Godhead. Such a transcendent union however cannot be understood by the analysing intellect which, in its logic, can only see the truth of this **or** that, not the truth of this **and** that. The struggle between Arians and Nicenes would have been impossible had both parties recognized this fundamental truth: that the things of the spirit can be recognized by the spirit alone, and that to drag them down to the level of discursive reasoning is but to cast pearls before swine."

The passage requires pondering before its meaning can become in any way clear. The historic Jesus Himself was not the Second Person of the Trinity, but became united to that aspect, the Wisdom and the Word. As the Creed says: 'One, not by the conversion of the Godhead into flesh, but by the taking of manhood into God." Paul certainly applies the term Christ not only to the Teacher Himself, but also cosmically to the descent of the Life into the lowest kingdoms of nature and its ascent, to fill all things, —involution and evolution. In reality it may be that we have two, if not three different senses in which the term "Christ" is used.

Martineau wrote a thesis on "The Way out of the Trinitarian Controversy," which was more appreciated in the orthodox churches, than among Unitarians.

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